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NINTH ANNUAL REPORT OF THE SECRETARY OF THE BOARD  
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[Continued from page 208, and Concluded.]

It is sometimes tauntingly asked by the opponents of our Common School system, Why this boasted institution does not yield more abundant harvests of virtue; why the young men and the young women, who come from our Public Schools, are not nobler specimens of whatever is pure in feeling, and exemplary in conduct. I feel no disposition to retort upon such sinister inquirers, by asking the question, what they themselves have ever done, to elevate these schools to a condition, from which purer influences might be expected to flow. But another inquiry will answer their inquiry, and dispel the ominous doubttings which it suggests. Let this startling question then be first answered, What is the relative amount of time and attention devoted to the moral culture of our children, in school, as compared with that which is devoted to the intellect. Follow the routine exercises of our schools for a single term; or rather, take a broad survey of the whole course of instruction, from the day when the little child first crosses the threshold of the schoolhouse, to the day, when, on the verge of manhood or womanhood, the young man and the young woman bid it farewell, to enter upon some of the varied duties of life. What innumerable lessons have been set; how many recitations have been performed; what a graduated series of books has been read, for the purpose of leading the young mind upward, step by step, along the ascent of knowledge; what questionings, and repetitions of questionings, to the hundredth time, and what reviews and reviewing of things reviewed! But, on the other hand, how comparatively sterile of instruction has all this course of years been, in the duties of children to each other; in the mutual duties of brothers and sisters; in filial duties; in the duties of the talented towards those less highly endowed by nature; of those who are well-clad, towards those who are clad in the homely garb of poverty; of the well-formed to-

wards the deformed, or the sufferers under any physical privation; and, indeed, in that vast range of civil and social duties which awaits each one of them in after-life; and of the duty of love to their Heavenly Father, and of obedience to His laws! What has been said against the passions of pride and cupidity, and envy and revenge? What expositions have been made of the inherent detestableness of profaneness, and obscenity, and falsehood; or of the retinue of calamities that come in the train of intemperance and gaming? Has arithmetic been so taught as to show the folly of buying lottery tickets as a means of obtaining wealth? In teaching grammar, has a reference to the grammatical blunders and solecisms of the ignorant, been accompanied by such humane and benevolent inculcations, as will inspire all the learners with a desire to seek out ignorance and to enlighten it; or have the errors of unavoidable ignorance been so ridiculed and contemned, that all the class will be led to vie with each other, in jeering at the unfortunately and innocently ignorant, wherever they may meet them? In teaching history, have the criminality of nine-tenths of all the wars ever waged, and the unspeakable sufferings they have inflicted upon mankind, been portrayed; or, on the other hand, have victorious armies and blood-stained conquerors been held up as objects of admiration? Who can rejoice at the proficiency of the children, in their studies, if, when the school is dismissed, the older ones gather themselves hastily into some corner to draw a lottery, though it should involve only the value of a knife or a pencil-case; or if the younger ones are seen to leap the fences, and to explore woods and fields that they may rob birds' nests; or if those of any age trespass upon the neighboring orchards to purloin fruit? Are our children taught, in school, the duty of restoring lost articles which they may have found; or the infamousness of cheating the Post-Office, by sending concealed letters, or substitutes for letters; or the iniquity of adulterating commodities for sale, or of defrauding in weight or measure; or the cruelty and sinfulness of detraction and slander? Where these things are neglected, the children may be well trained in reading and writing and arithmetic; but they are not trained in the way they should go. Such children may make powerful, or crafty, or worldly-prosperous men; but they will not become men of unspotted and stainless lives; they are not preparing themselves to do as they would be done by; they are not learning to do justly, to love mercy, and to walk humbly with God.\*

There is another fact which deepens and aggravates, to an

\* During the last year, while I was passing by a school, the children came out to take their forenoon recess. They were boys, in appearance between eight and ten or eleven years of age. As they rushed into the street, one of the largest boys turned and cried out, "Now let's play robber." Whereupon he drew a pine dagger from under his coat, seized one of his fellows, and exclaimed,

alarming extent, the evil here spoken of. I refer to the mode often used in imparting even the pittance of moral instruction that is given.

Since the time of Pestalozzi, there has been scarcely any difference of opinion among the leading educators of Europe or America, as to the true and philosophical method of instruction. With one consent, their decision is in favor of the *exhibitory, explanatory and inductive* method. This method is the opposite of the *dogmatic*. The latter method consists in laying down abstract rules, formulas, or theorems, in a positive, authoritative manner, and requiring the forms of words in which the abstractions are expressed to be committed to memory. Of course, the principle embodied in these forms of words, is to be received by the learner, whether he understands it or not, and without any inquiry, on his part, whether it be true or false. But, on the Pestalozzian method, nothing which lies beyond the reach of intuition is asserted, without being explained. If a complex idea is affirmed, it is analyzed into its elements. If an abstruse one is introduced, it is illustrated, if practicable, by some sensible object; if not susceptible of illustration by any sensible object, some anecdote or narrative is related, or some combination of circumstances supposed, which will make it intelligible. When the subject-matter will admit, there is an actual exhibition of the thing spoken of. If the thing spoken of cannot be exhibited, there is explanation, founded on the exhibition of some analogous thing. Should the lesson refer to any common or simple substance, a specimen is exhibited, — as in the case of minerals, metals, fruits, manufactures, and so forth. To a child who has never seen a mountain, a hill is made a unit of measure, for explaining the mountain's height and extent. So of a brook, to one who has never seen a river; and of a pond, to one who has never seen a lake or an ocean. If a centaur, or sphinx, or mermaid, be referred to, the teacher draws the likeness of one upon the black-board, or exhibits an engraving. In case of a complex object, as a machine, a ship, a fort, or an Indian pagoda, some miniature model, or at least, some pictorial representation, is produced, and made the basis or frame-work of the conceptions that are to be founded upon it, or collocated around it. When the thing to be taught is not an object of the senses, but of the mind only; and especially when the thing lies remote from elements or first principles, this method requires that the learner's mind should be conducted through all the intermediate stages of progress, until it arrives at the point where the com-

"Your money or your life!" This scene, thus enacted in sport, was doubtless drawn from some of the novels of the day, whose guilty authors receive the patronage, if not the homage of society, while the comparatively innocent felon who only steals a horse, or burns a house, is sentenced to the Penitentiary. Was that school doing its duty, or building up character after a Christian model?

plex or abstract idea can be understood ; and then, and not till then, that it should be brought forward. In fine, this method requires that individuals should be introduced before species, species before genera, and so forth. But the dogmatic method begins with the most comprehensive generalizations, and runs the risk of the pupil's obtaining any knowledge of particulars afterwards. In the one case, the learner is expected to receive blindly what is dictated to him ; while the other method exhibits, explains, illustrates, exemplifies and educes, and then submits the whole to the learner's intelligence, to be received or discarded.

After this statement of the points of distinction between the Pestalozzian and the dogmatic method, it would be only an illustration of the former, were an example of each to be given. Suppose, then, a foreign gentleman should send his son to Boston, under the care of a tutor, in order that he might become acquainted with the city and its vicinity, and learn something of its public works, its institutions and its distinguished men. According to the dogmatic method, when the strangers should have arrived and taken their lodgings, the tutor would obtain a guide-book for his pupil. In a series of lessons, he would see that the peninsular shape, the territorial extent, the statistics of population, commerce, education, and so forth, were well studied and recited. The boundaries of the city, — Charles River on the north, the ocean on the east, and the interior on the south and west, — would be learned. The pupil would be taught to name the principal streets, bridges and railroads, probably in an alphabetical order, until they could be volubly repeated. A Directory would be put into his hands, with a mark against the names of the men whose distinction entitled them to a place in his memory. He would be told that, in the city or its vicinity, there are an Asylum for the Insane, an Institution for the Blind, a Navy Yard, Bunker Hill Monument, Dorchester Heights, Lexington and Concord Battle Grounds, and so forth. These facts, and such as these, would be deposited in the memory, reviewed and rehearsed until they could all be called up at will ; and then the parties would reëmbark, congratulating themselves that the object of their mission had been successfully accomplished. This is the dogmatic method.

On the other hand, suppose the tutor to instruct his pupil, on the exhibitory, explanatory, and inductive plan. For the first lesson, he takes him to the Dome of the State House, — the highest point in the metropolis, and one which commands the splendid panorama of the city and its suburbs. There, before a single object is pointed out, before a single glance at the broad and varied scene is allowed, the points of the compass are determined. If the sun be visible, this is done by an observation, consisting of but two elements, the position of the



sun, and the hour of the day. First, a general survey is allowed, in order to impress the mind with a general conception of outline and extent. This is in analogy to that summary description of the nature, the advantages and the pleasures of a study, which a teacher should always give to his class, when a new branch is introduced. Then a single class of objects is selected for attention, — suppose it to be the public buildings; — and, as the one from whose observatory they are looking is the central point from which the bearings and distances of all the rest are to be estimated, it is first considered. Then the other great public edifices or structures are taken in their order, — the Quincy Market, the public buildings at South Boston, the Blind Institution, the Colleges, the Hospitals, Bunker Hill Monument, the Navy Yard, the lighthouses and forts in the harbor. When the most interesting of this class of objects are completed, — after such reflections and explanations, and perhaps pencillings, as may be deemed necessary, — the eye is withdrawn from the whole, the parties retire, and the pupil is required to reproduce from his recollection, in the form of a map, all the objects he has examined, with their apparent distances, positions, and so forth. In succeeding lessons, given from the same elevated point, other objects and neighboring towns are pointed out. Here the telescope is used. The bridges and the six lines of railroads radiating from the city, towards the south, west and north, are designated. After every lesson, a map of objects or localities is prepared, both for the purpose of determining the accuracy of the impression carried away, and of deepening it in the mind. After such minuteness of detail as circumstances will allow, the same objects are visited and inspected, and their history, administration, amount of success or causes of failure, and so forth, learned. The streets are learned by passing through them; the schools by visiting and questioning them; the state of commerce and merchandise, from the wharves, the Custom-House, and the depositories; the manufactories, by the amount and the quality of their fabrics; the distinguished men, by introduction, conversation, and personal intimacy; and historical events, not merely by reading the narrative, but by visiting the scenes where they occurred. Such is an inadequate representation of what may be called the Pestalozzian method of instruction. Which of the two methods is most conducive to an understanding of the subject, it is not difficult to decide.

Now it is but a few years, since the dogmatic method was the one almost universally practised in our schools, in regard to intellectual instruction. Arithmetic was taught without oral exercises, or the black-board; geography, without globes, maps or map-drawing; grammar, by the endless repetitions of government and agreement, mood and tense, gender, number and case, — the children asseverating, ten thousand times, the remark-

able facts that *he* is masculine, *she* feminine and *it* neuter ; that *one* is in the singular number, *two, three, four* and all the rest, in the plural, and so forth. But such a change has taken place, in this respect, that, at the present time, there is not one of our first class of schools, where the principles of arithmetic are not explained ; where words are not defined, and the meaning of the author paraphrased ; poetry turned into prose ; maps drawn ; orthographical and grammatical exercises *written*, and, generally, the thing itself sought for and understood, instead of a mere babbling from memory of the words in which it is expressed. But, in regard to moral subjects, I fear the dogmatic method still remains, — precepts, rules, abstruse principles, mere formulas of speech, — without specification, without expansion, without illustration, without the living, glowing, inspiring spirit. Suppose, in arithmetical proportion, the teacher should tell the pupil, that “As the first term is to the second, so is the third to the answer,” and should there stop. Would the pupil ever know how to work a sum in the Rule of Three? But the moral lesson, “Do as you would be done unto,” is precisely analogous to the arithmetical one, if it stops with the general injunction. The latter needs exemplification, by instances, as much as the former, and would profit as much by it. Yet, under this head in the Arithmetic, a hundred examples will be given ; under the moral axiom, not one. I cannot see why it is not as absurd to give a moral rule to a child without examples under it, as it is to give an arithmetical rule without examples under that ; and if questions pertaining to business are selected in the one case, why should not questions pertaining to duty be selected in the other? Suppose the teacher of a Normal School should prescribe as a rule to the future teachers, “Train up a child in the way he should go,” and should there leave them, without giving them any specific instructions as to what that way is, and by what means children can be *trained*, — that is, *accustomed*, — to walk in it. How easy it would be to make accomplished teachers, if such a precept, comprehensive and perfect as the principle of it is, were all that is necessary ! But such a rule requires years of exemplification and practice ; it requires years of reading, reflection, and consultation with masters of the art. Under the rule, to do as we would be done unto, — a thousand instances, taken from the play-ground, the schoolroom, the domestic fireside, the pleasure-party, the shop, the counting-room, should be given. Under the rule, to love our neighbors as ourselves, the illustrations may be as numerous as all the interests and wants of life. How varied are those rights of property, which come within the protection of the command, “Thou shalt not steal ;” and those rights of character and of reputation that are embraced within the spirit of the prohibition, “Thou shalt not bear false witness against thy neighbor” ! Are these things of less con-

sequence than the frivolous discussions, whether *a* and *an* and *the* are articles or adjectives? Are these momentous subjects, with all their finite and infinite bearings, to be postponed, in order that we may have time to teach children not to spell *labor* and *honor*, with the letter *u*, or *public* and *music*, with the letter *k*; or when to reduplicate the final consonants of primitive words, and when not? How can a child be led to love the Lord his God, with all his heart, unless, in the first place, he has a heart, which has been trained to love what is good; and, in the second place, unless some of those glorious attributes of his Maker, which are fitted to excite his love, are unfolded to his perceptions? How can a child love God, while he knows nothing of him, but the name; and has perhaps heard that name spoken more frequently in profaneness or blasphemy, than in reverence? Is it of more consequence for a child to know the specks of islands, in the Indian or Pacific oceans, than it is to know the reason, why he is taught to say that God is good, and that his tender mercies are over all his works? Is it more important, that a child should be taught the anomalies of our arbitrary language, than that he should be instructed in the beneficence of his Heavenly Father, who has created the sun for his warmth and light, and the earth for his dwelling-place; who robes nature in beautiful colors for the gratification of his eye, and surrounds him with an atmosphere which is an undecaying medium of communication with his friends, and, like a vast instrument of music, is forever ready to be played upon for the delight of his ear; whose skill and power are made known in the formation of his body, and whose bounty in the abundance that sustains it; whose munificence, in the bestowment of his faculties, with their adaptations to happiness; and who has given him, in the words and life of the Savior, a perfect rule and a perfect example? If there be nothing in orthography, or etymology, or syntax, of superior value to an upright life, or better becoming an immortal being than devout feelings towards his Maker, why should the former be allowed to dispossess the latter and usurp their place?

The natural conscience needs training, in order to discern the distinctions between right and wrong, in the same manner that the intellect needs training, in regard to addition and subtraction; or substantive and verb; or latitude and longitude; or republics and monarchies. No man, then, has any right to oppose our system of Common Schools, because the children who come from them are not as honest as they are intelligent, and as benevolent as they are sagacious, until our teachers are as competent and as faithful, in teaching their pupils humanity and morality, and in training them to the practice of the social virtues, as they are in teaching them the common branches of study, and in training them for the business of life. When

the voice of public opinion shall imperatively demand as high a degree of culture for the moral as for the intellectual nature, and teachers shall bestow it, all opposition to our schools will be destroyed; for the opponents themselves will be *reformed* into advocates.

The unexpected length to which this Report has already extended, admonishes me to bring it to a close; although, in so doing, I am obliged to omit other and kindred topics, to which I would gladly advert. Instead of generalizing on the subject of morals, or vainly attempting to embellish their inherent beauty and loveliness, I have preferred to set forth, in the preceding pages, with some minuteness and detail, the principal dangers to which our children are exposed, as they are passing through our schools; and I have endeavored to help the conscientious teacher in the discharge of his duties to those children, by setting up a few way-marks and beacons along their perilous path. This, however, is a subject heretofore uninvestigated, so far as I know, by any writer on education. Like other pioneers, I must doubtless have made a very imperfect survey of the extensive field I have entered, — all the more imperfect, because it is so extensive. But I devoutly hope that what has now been said, may prove sufficient to incite others to make more complete explorations, until every precipice and pitfall that besets the pathway of the rising generation, in their common pursuit of knowledge, may be, not only discovered, but surmounted with warning signals, too conspicuous to be unnoticed.

Directly and indirectly, the influences of the Board of Education have been the means of increasing, to a great extent, the amount of religious instruction, given in our schools. Moral training, or the application of religious principles to the duties of life, should be its inseparable accompaniment. No community can long subsist, unless it has religious principle as the foundation of moral action; nor unless it has moral action as the superstructure of religious principle. Not at present, any more than in the days of the Jewish theocracy, does the strength of a nation consist in the number of its horsemen, or its chariots, or its mighty men of valor, but in those who fear the Lord and work righteousness.

Travellers inform us, that in some of the vast deserts of the eastern continent, the course of the wayfarers across the trackless waste, is marked by the bleaching bones of mighty caravans that had perished on their way, in traversing the desolate expanse. Spread out upon the arid sands, or heaped in mounds, these relics of the dead give warning of the dangers by which they had been overwhelmed. The pilgrim troop, or merchant company, as they pass along, and behold these eloquent memorials of others' fate, are admonished to press on with vigor, that they may reach the place of safety. Even



thus, along the track of time, for thousands of years, do historic memorials, —like vast monumental piles, upon the right hand and upon the left, —make known to us the causes of the decline and fall of ancient and of modern republics. They fell through the ignorance and debasement of the people that composed them. But for these, Greece, having revived her spirit by the genius of Christianity, and turned her Pantheon into a temple of the living and true God, might, to this day, have spread far more than her ancient happiness and splendor over those beautiful regions where now the Mahomedan bears sway; and, but for these, Rome might have adopted the principles of that purer faith which was preached to her by the Apostle to the Gentiles, and saved the world from the thousand years of unspeakable horrors, which the Dark Ages inflicted upon it. Happy will our young Republic be, if, forewarned by the perdition of others, she avoids their fate by avoiding the causes that incurred it.

HORACE MANN,

*Secretary of the Board of Education.*

*Boston, December 10, 1845.*

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ANECDOTE OF A PARROT. — A Quaker lady in England had a little servant girl, whom she frequently called into the parlor, to instruct her in reading, and as she had a low, mumbling voice, her mistress had frequent occasion to reprove her, telling her to speak up, — *can if thee will, — mutter, mutter, mutter, mutter!* A favorite parrot, which was kept caged in the parlor, from the frequent reiteration, learned to repeat this form of reproof verbatim. It happened that a ministering Friend, in his travels, visited this family, and they had what is called a family sitting in which the Friend felt a concern to speak, — and, beginning in a rather low voice, the parrot sung out, — *speak up, — can if thee will, — mutter, mutter, mutter, mutter!* The preacher raised his voice a little. But presently, he heard the same command, — *speak up, — can if thee will, — mutter, mutter, mutter, mutter!* — and the reproof was repeated till the preacher found that nothing but the audibility of his voice would silence the pert reprover.

[It would be well to have the above-mentioned parrot in some of our schools.— ED.]

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THE more powerful and vigorous the mind of a teacher, — the more clearly and readily he can grasp things, — the better fitted he is to cultivate the mind of another. — *Dr. Arnold.*

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THE curiosity of the child is the philosophy of the man.

## THE SCIENCE OF ASTRONOMY.

THE following interesting communication, made to the National Intelligencer, is supposed to be from the pen of Mr. William Darby:—

“That science, which, of all others, proves most emphatically the weakness of man’s physical power, and the strength and sublimity of his intellectual nature, reveals from time to time the wonders spread through the illimitable fields of space. Since the 13th March, 1781, when Herschel, the elder, discovered the Uranus, until the 8th December, 1845, when, as stated in the National Intelligencer of February 2, 1846, Hencke discovered *Astrea*, six primary planets have been discovered.\*

The statement in the Intelligencer does not contain the mean distance of *Astrea* from the Sun, and, of course, the relative position of the planet. Happily, the periodic time, 1565 days, was given, by which the third law of Kepler enables us to determine the mean distance. This operation I have performed, assuming the mean distance of the earth at 95,000,000 miles, and the year at 365 1-4 days; and tested the result by the orbits of Mars and Jupiter. The calculations are general, but suitable for the purpose. The planetary orbits stand in the following order:—

Planets.	Mean distance from Sun in miles.	Mean sidereal period in solar days.
Mercury . . . . .	37,000,000	87,97
Venus . . . . .	68,000,000	224,07
Earth . . . . .	95,000,000	365,25
Mars . . . . .	144,000,000	686,98
Vesta . . . . .	224,000,000	1,325,74
ASTREA . . . . .	250,000,000	1,565,00
Juno . . . . .	263,650,000	1,592,39
Ceres . . . . .	263,200,000	1,681,04
Pallas . . . . .	263,000,000	1,686,58
Jupiter . . . . .	485,000,000	4,332,53
Saturn . . . . .	890,000,000	10,759,22
Uranus . . . . .	1,800,000,000	30,686,82

We see, by the above table, that the newly discovered planet revolves in an orbit between those of *Vesta* and *Juno*. The discovery of these small planets, with orbits so near a mean distance from the Sun, or centre of force, has unsettled notions of harmony long prevalent, and yet indulged by many. These bodies, of which *Astrea* is one, have orbits actually traversing each other, and, as far as known of their relations, we might almost say that they confirm the opinion of La Place that they are fragments of a single planet, which, by some unknown

\* When it is said that “six primary planets have been discovered,” Uranus must be included; although, from the phraseology of the text, it would seem to be otherwise. — Ed.

force, has been disrupted. This is, however, no more than suggestion on appearances, and we leave it to time, if even time itself can ever furnish proof direct or indirect, and close by observing that a new member of the solar family has taken its place in our planetary tables, exciting in the reflecting mind thoughts of how vast are the intellectual resources spread through space.

Here I must again avail myself of an old man's privilege, and call upon my youthful readers to hear me, if but a moment. You have been taught that Astronomy is a science of mystery; that long and painful labor is required even to scan the mechanism of the solar system. So far from this being true, the stupendous motions of the planets are, most of all things else, admirable for simplicity. Astronomy, as a science, is indeed, as are the objects of its elements, illimitable, but enough is within the reach of every sane mind to occupy with all the evidence of certainty a part of that time allotted to the narrow span of life. The Almighty Creator has not given you faculties to remain unemployed amid the wonders scattered around you, from the mite, or blade of grass, to suns and their myriads of worlds. Awake, and reflect on the abundant richness of your inheritance as reasoning beings! You have the material prepared to your hand; you are stewards, and must account for the use you make of your earthly estate.

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THE following anecdote, illustrative of the benighted condition of the people of Kingswood, about two miles from Bristol, England, was related to the author of the "Pen and Ink Sketches," by a nephew of the Rev. John Emra, the rector of the parish, who had it from the lips of his uncle.

Mr. Emra was one day called to visit a poor woman, who was said to be at the point of death. On entering her apartment, he found her in the last stage of consumption, and in much distress of mind. Although she had been born and brought up in his parish, it appeared that she had never been inside of a church, and consequently was entirely ignorant of the first principles of Christianity. After he had talked with her for some time, the poor creature manifested some interest in what he said, and after he had explained to her how God's only Son came to earth, suffered, bled and died for sinners, he told her that such a sacrifice was made for *her*.

"Well," said she, "he must ha' gone through a world of trouble." The clergyman redoubled his exertions to pour light on her darkened mind, and after he had again alluded to Christ's agonies, the old woman lifted up her hands, and after compassionately exclaiming, "Poor young gen'leman! I hope from my heart as it mightn't be true!" fell back and died.

## BE SOMETHING.

It is the duty of every one to take some active part as actor on the stage of life. Some seem to think they can vegetate, as it were, without being any thing in particular. Man was not made to rust out his life. It is expected he should "act well his part." He must be something. He has a work to perform, which it is his duty to attend to. We are not placed here to grow up, pass through the various stages of life, and then die, without having done any thing for the benefit of the human race. It is a principle in the creed of the Mahomedans, that every one should have a trade. No Christian doctrine could be better than that. Is a man to be brought up in idleness? Is he to live upon the wealth which his ancestors have acquired by frugal industry? Is he placed here to pass through life like an automaton? Has he nothing to perform as a citizen of the world? A man who does nothing is useless to his country as an inhabitant. A man who does nothing is a mere cipher. He does not fulfil the obligations for which he was sent into the world, and when he dies, he has not finished the work that was given him to do. He is a mere blank in creation. Some are born with riches and honors upon their heads. But does it follow that they have nothing to do in their career through life? There are certain duties for every one to perform. *Be Something.* Don't live like a hermit, and die unregretted.

See that young man, no matter what are his circumstances, if he has no particular business to pursue, he will not accomplish much. Perhaps he has a father abundantly able to support him. Perhaps that father has labored hard to obtain a competence that is sufficient for his sons to live in idleness. Can they go abroad with any degree of self-complacency, squandering away the money which their fathers have earned by hard labor? No one who has the proper feelings of a citizen, who wishes to be ranked among the useful members of society, would live such a life.

*Be Something.* Don't be a drone. You may rely upon your present possessions, or on your future prospects, but these riches may fly away, or other hopes may be blighted, and if you have no plan of your own, in such a case, ten to one you will find your path beset with thorns. Want may come upon you before you are aware of it, and having no profession, you find yourself in any thing but an enviable condition. It is, therefore, important that you should *be something*. Don't depend upon Fortune, for her's is a fickle support, which often fails when you lean upon it with the greatest confidence. Trust to your own exertions.

*Be Something.* Pursue that vocation for which you are fitted by nature; pursue it faithfully and diligently. You have a part to act, and the honor in performing that part de-



pends upon yourself. It is sickening to see a parcel of idle boys hanging around a father, spending the money which he has earned by his industry, without attempting to do any thing for themselves. *Be Something*, should be their motto. Every one is capable of learning some "art, trade, or mystery," and can earn a competence for himself. He should *Be Something*, and not bring down the gray hairs of his father to the grave. He should learn to depend upon himself. Idle boys, living upon a parent without any profession or employment, are ill qualified for good members of society. And we regret to say, it is too often the case that it is the parent's fault that they are thus brought up. They should be taught to *Be Something*, to know how to provide for themselves in case of necessity, and to act well their part, so that they may reap the honor which therein lies. — *Sears's New Monthly Magazine*.

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**AGES OF POETS.** — We find the following curious information in an exchange. It will be seen that poets have not been long lived, perhaps because the activity of their minds wears out their bodies. "Whom the gods love die early," is a saying well adapted to the children of song. "Ariosto died at the age of 59; Burns, at the age of 38; Byron, at the age of 36; Brainard, at the age of 32; Butler, at the age of 59; Cowley, at the age of 49; Collins, at the age of 69; Camoens, at the age of 55; Carter, at the age of 42; Dryden, at the age of 70; Dante, at the age of 56; Fessenden, at the age of 66; Goldsmith, at the age of 44; Gray, at the age of 57; Hogg, at the age of 63; Hemans, at the age of 45; Logan, at the age of 40; Milton, at the age of 66; Metastasio, at the age of 34; Mellen, at the age of 44; Moore, at the age of 80; Pope, at the age of 56; Petrarch, at the age of 68; Pollok, at the age of 29; Rockwell, at the age of 24; Shenstone, at the age of 50; Spenser, at the age of 46; Scott, at the age of 61; Thomson, at the age of 48; Tasso, at the age of 52; White, at the age of 21; Watts, at the age of 75; Young, at the age of 84.

It will be seen that the poets of a later day were the shortest lived, — Burns, Byron, White, and others.

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**TRUTH** is the most powerful thing in the world, since fiction can only please by its resemblance to it.

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AN advantage that has been found out, after some fruitless attempts, is not easily forgotten. It gives much satisfaction, and encouragement to new efforts; and the joy at the ultimate success derives a zest from previous disappointment.

## MISTAKEN TRAINING OF YOUTH.

IN many thousands of instances, it may be observed, that, even before a child has been weaned from its mother's breast, malignant dispositions are not only fostered, but are regularly taught both by precept and example. — Does a child happen to hit its head accidentally against the corner of a table, it is taught by its nurse, and even by its mother, to avenge the injury on the inanimate object which caused it; and to exhibit its prowess and its revenge by beating the table with all its might. Does it cry, through peevishness or pain, it is immediately threatened with being thrown into the ditch, tossed out of the window, or committed to the charge of some frightful spectre. Is it expedient to repress its murmurings, and to cajole it into obedience, it is then inspired with fallacious hopes, and allured with deceitful promises of objects and of pleasures which are never intended to be realized. Does it require to have its physical powers exercised, a wooden sword or a whip is put into its hands; and it is encouraged to display its energies in inflicting strokes on a dog, a cat, or any of its play-fellows or companions. I have seen a little urchin of this description, three or four years of age, brandishing its wooden sword with all the ardor of a warrior, and repeating its strokes on every person around, while the foolish parents were exulting in the prowess displayed by their little darling, and encouraging it in all its movements. By these and similar practices, revenge, falsehood, superstition, and the elements of war, are fostered in the youthful mind; and is it to be wondered at, that such malignant principles and passions should "grow with their growth, and strengthen with their strength," till they burst forth in all those hideous forms which they assume amidst the contests of communities and of nations? The false maxims by which children are frequently trained under the domestic roof, and the foolish indulgence with which they are treated by injudicious parents, in too many instances lay the foundation of those petulant and malignant tempers, which are a pest both to Christian and general society. Indulgence often leads to an opposite extreme, and produces such a degree of insubordination among the young, that nothing is to be seen and heard but a perpetual round of scolding and beating, and the contest of angry passions. "Among the lower ranks of people," says Dr. Witherspoon, "who are under no restraint from decency, you may sometimes see a father or mother running out into the street, after a child who has fled from them, with looks of fury and words of execration, and they are often stupid enough to imagine that neighbors or passengers will approve them in this conduct." Wherever parental authority is thus undermined, and such conduct uniformly pursued, a sure foundation is laid for an extensive display, in after-life, of the malignant passions of the human heart.—*Thos. Dick.*

**JUDGING FROM APPEARANCES.** — A good story is told by a Yankee editor, in illustration of the folly of judging from appearances. A person dressed in a suit of homespun clothes, stepped into a house in Boston on some business, where several ladies and gentlemen were assembled in an inner room. One of the company remarked in a low tone that a countryman was in waiting, and agreed to make some fun. The following dialogue ensued : —

"You're from the country, I suppose."

"Yes, I'm from the country."

"Well, sir, what do you think of the city?"

"It's got a tarnal sight o' houses in it."

"I expect there are a great many ladies where you come from."

"O, yes, a woundy sight; jist for all the world like them," pointing to the ladies.

"And you are quite a beau among them, no doubt."

"Yes, I beaus 'em to meetin', and about."

"Maybe the gentleman will take a glass of wine," said one of the company.

"Thankee; don't care if I do."

"But you must drink a toast."

"I eats toast, what aunt Debby makes; but as to drinkin', I never see'd the like."

What was the surprise of the company to hear the stranger speak clearly as follows : —

"Ladies and gentlemen, permit me to wish you health and happiness, with every other blessing the earth can afford; and I advise you to bear in mind, that we are often deceived by appearances.

"You mistook me, by my dress, for a country booby; I, from the same cause, thought these men were gentlemen. The deception was mutual. I wish you good evening." — *Portland Tribune*.

By doing good to those who have evil intentions against you, you thereby shut their mouth.

#### DEATH.

THE following lines were written by Mr. Leggett a few days before his death; — they were the last from his pen.

"Why, what is death, but life  
In other forms of being? Life without  
The coarser attributes of man, the dull  
And momentarily decaying frame which holds  
The eternal spirit in, and binds it down  
To brotherhood with brutes? There's no such thing  
As death; what's called so is but the beginning  
Of new existence, a fresh segment in  
Th' eternal round of change."

## TEACHERS' INSTITUTES.

THE subjoined law, placing the sum of 2500 dollars, annually, at the disposal of the Board of Education, for the encouragement of Teachers' Institutes, passed the House of Representatives by a majority of 171 to 5, and the Senate without a count. This high degree of confidence, reposed by the Legislature in the Board of Education, must be very gratifying to its friends, especially at the present time, when so many evil agencies have been at work to impair the confidence of the public in its rectitude and wisdom.

## AN ACT TO ESTABLISH TEACHERS' INSTITUTES.

SECT. 1. Whenever reasonable assurance shall be given to the Board of Education, that a number not less than seventy teachers of Common Schools shall desire to assemble for the purpose of forming a Teachers' Institute, and to remain in session for a period not less than ten working days, the said Board, by a committee of their body or by their Secretary, or, in case of his inability, by such person or persons as they may delegate, shall appoint a time and place for said meeting, make suitable arrangements therefor, and give due notice thereof.

SECT. 2. For the purpose of defraying the expenses of rooms, fires, lights, attendance, or other necessary charges, and for procuring teachers and lecturers for said Institute, the said Board, their Secretary, or other person or persons, duly appointed by them, may draw upon the Treasurer of the Commonwealth for a sum not exceeding two hundred dollars for any one Institute, from such funds as may be in the treasury, under the general warrant of the governor for said purpose.

SECT. 3. To meet the expenses aforesaid, the governor is hereby authorized to draw his warrant upon the treasurer for a sum not exceeding twenty-five hundred dollars per annum, to be taken from the capital of the school fund, and to remain in the treasury subject to the drafts provided for in the second section of this bill.

Approved by the Governor, March 12, 1846.

## SCHOOL-BOOKS

THE COMMON SCHOOL DRAWING-MASTER, Part I., containing Schmid's Practical Perspective. Boston: E. P. Peabody, 13 West Street, 1846.

LECTURES DELIVERED BEFORE THE AMERICAN INSTITUTE OF INSTRUCTION, at Hartford, August, 1845. Boston: William D. Ticknor & Co., 1846.

Mr. Ticknor has the volumes of Lectures delivered before the Institute in 1840, 1841, 1842, 1843, 1844, and 1845. Sold in separate volumes, or together, at 50 cts. each.

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